

# The Seven Trumpets



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# The Seven Trumpets

A. D.	428	468	479	620	July 27 1449	Aug. 11 1840	The End
395	1st Trumpet	2nd Trumpet	3d Trumpet	4th Trumpet	5th Trumpet First Woe	6th Trumpet Second Woe	7th Trumpet Third Woe
	In- vasion of the Goths under Alaric	In- vasion of the Vandals under Gen- eric	In- vasion of the Huns under Attila	In- vasion of the Heruli under Odoacer	July 27, 1299 Saracens. "Ship- wreck of Nations." Gibbon	Turks Four Sultanes	Anger of the nations Wrath of God
	33 Years	40 Years	11 Years	141 Years	679 Years	150 Years	Indefinite
					Othman. Rev. 9:11	Time no longer. Quickly.	The 7 last plagues
							Following this comes the 1, 000 yrs. Satan bound. Earth desolate Saints in he'ven Hly City comes down Wicked slain New Earth

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## The Seven Trumpets

### LESSON I

#### Introductory

1. How was the Roman Empire ruled in the year A. D. 308?

Ans. By six emperors conjointly, each being supported by a faction of the people.

2. What was the ambition of each of these six emperors?

Ans. To put down all the others and become sole ruler.

3. How soon and by what means was the number of aspirants to the imperial throne reduced by one-half their number?

Ans. Within three years, by a series of plots and counterplots.

4. In A. D. 511 how did Constantine regard the position of his remaining rivals?

Ans. Licinius and Maximin were so strongly entrenched as the emperors of the west that Constantine deemed an alliance with them as best suited to his schemes for sole rulership.

5. What did Constantine at that time recognize, as a factor worthy of his patronage?

Ans. He saw that if he could win the Christians over to politics, and to his side, he could put down all his rivals.



6. By what means did he accomplish this purpose?

Ans. By his professed conversion to Christianity.

7. What was the condition of the Christians between A. D. 302 and 312?

Ans. Ten years of the most cruel persecution ever inflicted upon them by the Pagan emperors. Predicted Rev. 2:10.

8. When and by what imperial edict was this persecution ended?

Ans. By the edict of Milan, A. D. 313. Gibbon chapter 20, ¶ 5.

9. What division of the empire was made at the death of Constantine, in A. D. 337?

Ans. Between his three sons. Constantius had the East, and fixed his residence at Constantinople; Constantine II had Britain, Gaul, and Spain; Constans had Illyrica, Africa, and Italy.

10. When, and by what means was the victory of Christianity over paganism, as shown in the edict of Milan, turned into a far worse despotism than paganism ever was?

Ans. In A. D. 538, when, through the intriguing and scheming of political bishops and priests, the papacy was established.

11. What was the condition of the Roman world at the time when Christ made His appearance among men?

Ans. "No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion of mankind, enjoined to render to Caesar only that which is Caesar's."—*Bancroft*.

12. After another thousand year midnight of the world, following the establishment of the papacy, what

voice was again heard, breaking day for the next great epoch in the life of humanity?

Ans. The Reformation of the sixteenth century.

13. What was the culmination of another two hundred and fifty years of conflict between the true principles of Christianity and paganized Christianity?

Ans. "The history of the Reformation does not close, as many European authors have supposed, in a balanced and final distribution between the Protestant and the Catholic. . . . Macaulay and others who have treated of the Reformation have taken too limited a view of it, supposing this to have been its point of arrest. It made another and enormous stride when, at the American Revolution, the State and the Church were solemnly and openly dissevered from one another."—*John W. Draper*.

14. By what is this great and grand victory of truth over error now being turned into another spiritual despotism?

15. What is to be the closing conflict between truth and error?



## LESSON II

### Introductory (Continued)

1. What historical field is covered by the visions of Daniel?

Ans. Beginning with the Babylonian, and ending with the Roman Empire, in its papal form.

2. At what stage in the development of this history did John live?

Ans. When three of those governments had passed away, and the fourth was in the height of its glory as a universal monarchy.

3. Could he then, prophetically, give the rise and triumph of any of those four kingdoms?

Ans. He could not.

4. To what part of the history of the Roman Empire then, must the predictions in the book of Revelation apply?

Ans. To the decline and fall of the last of the four kingdoms

5. What was the first decisive step in the downfall of the Roman Empire?

Ans. The removal of the seat of empire from Rome to Constantinople.

6. When and by whom was this removal effected?

Ans. By Constantine, in A. D. 330.

7. Note the prophecy of this event, in Daniel, chapter 11.

8. What prophecies predict the breaking up of the Roman Empire into various kingdoms? How many kingdoms?

9. How does the prophecy of the Seven Trumpets stand related to those predictions of the breaking up

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of Rome into ten kingdoms?

Ans. It describes the fall of the Roman Empire and the means by which it was divided up among the ten kingdoms.

10. Of what is the trumpet a symbol?

Ans. Num. 10:9; Jer. 4:19.

11. What kind of a series of events then, should we look for, as brought to view under the symbol of the Seven Trumpets?

Ans. Great political commotions to take place among the nations.

12. How did our Saviour make reference to such a series of events?

Ans. In His answer to the question of the disciples. Matt. 24:3, 7.

13. To what period in the world's history do the events of the Seven Trumpets belong?

Ans. This side of the time when John wrote, and reaching to the end. Note Rev. 1:19.

14. When, by whom, among whom was the Roman Empire divided into three divisions? Tell what part each of the three had.

15. When did the death of the last of Constantine's three sons occur?

Ans. In A. D. 354.



## LESSON III

### The First Trumpet

1. Repeat Rev. 8:6, 7.

2. What were the terms of a treaty between the Huns and the Romans, made A. D. 356, two years after the death of the last of Constantine's sons?

Ans. "The parties met on the banks of the Danube at a place called Margus. Said the king of the Huns to the Roman envoys: 'Break off all connection with the Ultra-Danubian tribes. . . . Increase your tribute from 300 to 700 pounds of gold. Do this, or war.'"—*Sheppard's Fall of Rome*.

3. What territory was occupied by the Huns at that time?

Ans. They were on both sides of the Ural chain of mountains, "inhabiting from the regions of perpetual snow to the Caspian Sea, and ravaging at will Europe on the one side and Asia on the other."—*Sheppard's Fall of Rome*.

4. What other tribe of barbarians occupied Central Europe at that time?

Ans. The Goths, not as enemies, but as settlers, occupied Central Europe. Their friendship toward Rome was an enforced one.

5. When did the Goths divide themselves into two separate nationalities? Ans. A. D. 377, 378.

6. How are these two divisions designated in history?

Ans. Ostrogoths, (East Goths) and Visigoths, (West Goths.)

7. What was the first sore and heavy judgment that fell upon Western Rome, in its downfall.

Ans. The war with the Visigoths, which shook the

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Roman empire and conduced to its fall. Alaric was king of the Visigoths.

8. What was the signal for this uprising on the part of the Visigoths.

Ans. The death of the emperor Theodosius, whose personal valor had for years been the only restraint upon the Huns. He died 395 A. D.

9. What historian unwittingly gives a graphic account of the political events which are predicted in the prophecy of the Seven Trumpets?

Ans. Gibbon, in "Decline and Fall of Rome."

10. Commit to memory the following paragraph:

"None could elucidate the texts more clearly, than the task has been performed by Gibbon. The chapters of the skeptical philosopher that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation. Little or nothing is left for the professed interpreter but to point to the pages of Gibbon."—*Keith, on Prophecy*.

11. Note the several statements in Rev. 8:7, concerning this invasion of the Visigoths. (a) "Hail and fire." (b) "Mingled with blood." (c) "Cast upon the earth." (d) "The third part of trees burnt up." (e) "All green grass burnt up."

12. Note the following quotations from Gibbon.

"Theodosius died in the month of January; and before the end of the winter of the same year, the Gothic nation was in arms. The barbarian auxiliaries erected their independent standard, and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned by the last treaty to a life of tranquility and labor, deserted their farms at THE FIRST SOUND OF THE TRUMPET, and eagerly resumed their weapons which they had reluctantly laid down. The bar-



riers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark that they rolled their ponderous wagons over the broad and icy bank of the indignant river."

"The fertile fields of Phocis Boeotia were instantly covered by a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the FLAMING VILLAGES. Travellers, several years afterward, could easily discover the deep and BLOODY traces of the march of the Goths."—*Chap. 30, ¶ 2.*

"The whole territory of Attica, in Greece, was blasted by his baleful presence; and, if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim."—¶ 2.

"The old man, who was a stranger to the quarrels both of kings and of bishops . . . . by his staff supported his aged steps on the same ground where he had sported in his infancy. Yet even this humble and rustic felicity, was exposed to the undistinguishing rage of war. His trees, his old contemporary trees, must blaze in the conflagration of the whole country; a detachment of Gothic cavalry might sweep away his cottage and his family; and the power of Alaric could destroy the happiness, which he was not able either to taste or to bestow."—¶ 5.

"The legions of Rome, which had long since languished in the gradual decay of discipline and courage, were exterminated by the Gothic and civil wars; and it was found impossible, without exhausting and exposing the provinces, to assemble an army for the defense of Italy."—¶ 6.

"The fears of Honorius, (successor of Theodosius) were not without foundation. While Italy rejoiced in her deliverance from the Goths, a FURIOUS TEMPEST was excited among the nations of Germany."—¶ 13.

"The Vandals, the Suevi, and the Burgundians,

formed the strength of this mighty host . . . . This formidable emigration issued from the coast of the Baltic."—¶ 14.

"The correspondence of nations in that age was so imperfect and precarious, that the revolutions of the North might escape the knowledge of the court of Ravenna, till the dark cloud, which was collected along the coast of the Baltic, BURST IN THUNDER UPON THE BANKS OF THE UPPER DANUBE."—¶ 15.

"The subjects of Rome, unconscious of their approaching calamity, enjoyed a state of quiet and prosperity . . . . Their flocks and herds were permitted to graze in the pastures of the barbarians . . . . The banks of the Rhine were crowned, like those of the Tiber, with elegant houses and well cultivated farms . . . . This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man . . . . The consuming flames of war spread from the banks of the Rhine over the greatest part of seventeen provinces of Gaul."—¶ 19.

"The barriers, which had so long separated the savage and civilized nations of the earth, were from that fatal moment levelled with the ground."—¶ 18.

"When they (Roman ambassadors) were introduced into his (Alaric's) presence, they declared that the Romans were resolved to maintain their dignity, either in peace or war; and that if Alaric refused them a fair and honorable capitulation, he might sound his trumpets, and prepare to give battle to an innumerable people, exercised in arms and animated by despair. 'The thicker the hay, the easier it is mowed,' was the concise reply of the barbarian."—*Chap. 31, ¶ 15.*

"At the hour of midnight (third siege and sack of Rome by the Goths) the Salarian gates were silently opened, and the inhabitants were awakened by the tremendous sound of the GOTHIC TRUMPET. Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civili-



zed so considerable a portion of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia."—¶ 21.

"The streets of the city were filled with dead bodies, which remained without burial during the general consternation."—¶ 23.

"At their entrance through the Salarian gates they (the Goths) fired the adjacent houses to guide their march and to distract the attention of the citizens; the flames, which encountered no obstacle in the disorder of the night, consumed many private and public buildings, and the ruins of the palace of Sallust remained in the age of Justinian (483-565) a stately monument of the Gothic conflagration. Yet a contemporary historian has observed that fire could scarcely consume the enormous beams of solid brass, and that the strength of man was insufficient to subvert the foundation of ancient structures. Some truth may possibly be concealed in his devout assertion, that the wrath of heaven supplied the imperfections of hostile rage, and that the proud forum of Rome, decorated with the statues of so many gods and heroes, was levelled in the dust by the stroke of lightning."—¶ 22.

"The union of the Roman Empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa."—*Chap. 33, ¶ 16.*

13. How many of the ten kingdoms into which, according to the prophecy, Rome was to be divided, had established themselves within the territory of the Roman Empire, during the time and events covered by this lesson, and prior to A. D. 407?

Ans. Seven, viz: the Huns, Ostrogoths, Visigoths, Franks, Vandals, Sævi, and Burgundians.

## LESSON IV

### The Second Trumpet

Repeat Revelation 8: 8, 9

1. To what political events do the sounding of the second trumpet relate?

Ans. To the invasion and conquest of Africa, and afterward of Italy, by the terrible Genseric, the hero of the Vandal Kingdom.

2. What description is given of the character of Genseric?

Ans. "He was a more frightful barbarian than any who had as yet arisen among the foes of Rome. Lame and hideous in aspect, of slow speech, but of iron will, inconceivable duplicity and boundless ambition, he had never been known to listen to the voice of justice or mercy; he had never recoiled from any act of perfidity or blood which he believed his interests to demand. He is admitted to have been temperate in his personal habits, but utterly incapable of controlling himself when aroused to anger. His perspicuity saw to the bottom of everything. He never missed an opportunity; he carried out a project in less time than others spent in meditating upon it."

3. In what part of the empire did the Vandals first settle?

Ans. In what is now Spain.

4. In what country did they behold brighter prospects for themselves?

Ans. In Africa, whence their kingdom was transferred, A. D. 428. Carthage was made their headquarters.

5. What was largely the nature of Genseric's conquests and triumphs?

Ans. Almost wholly NAVAL.



6. What language in the prophecy would suggest this?

Ans. "As it were a great mountain burning with fire, cast into the sea."

7. What great preparation for conquest did Genseric make, at Carthage?

Ans. He gained the greatest maritime power of his age.

8. By what language does Gibbon show the fulfillment of the prophecy, in the scene being transferred from the frozen North, to the burning sands of Africa?

Ans. "The Union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa."—*Chap. 33, ¶ 16.*

9. What prominence does Gibbon ascribe to Genseric, in the work of breaking up the Roman Empire?

Ans. "The terrible Genseric; a name which in the destruction of the Roman Empire has deserved an equal rank with the names of Alaric and Attila."—*Chap. 33, ¶ 5.*

"Swarms of barbarians that seemed to issue from the North . . . . passed, within the term of human life, from the cold of Scythia to the excessive heat of an African climate."—*Chap. 33, ¶ 6.*

10. How does Gibbon describe the creation of a great naval fleet by Genseric?

Ans. "The discovery and conquest of the black nations, that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes toward the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance."—*Chap. 33, ¶ 1.*

He immediately equipped a numerous fleet of Van-

dals and Moors; and cast anchor at the mouth of the Tiber."—*¶ 1.*

"When the Vandals disembarked at the mouth of the Tiber, the emperor was suddenly roused from his lethargy by the clamors of a trembling and exasperated multitude."—*¶ 3.*

"On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenceless city . . . . The pillage lasted fourteen days and nights; and all that remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric . . . . The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, originally framed after the instruction of God Himself, . . . . had been ostentatiously displayed to the Romans in the triumph of Titus . . . . At the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic . . . . It was difficult either to escape, or to satisfy, the avarice of a conqueror who possessed leisure to collect, and ships to transport, the wealth of the capital."—*¶ 4.*

"While the emperor Majorian assiduously labored to restore the happiness and virtue of the Romans, he encountered the arms of Genseric, their most formidable enemy. A fleet of Vandals and Moors landed at the mouth of the Liris or Garigliano; but the imperial troops surprised and attacked the disorderly barbarians, who were encumbered with the spoils of Campania; they were chased with slaughter to their ships; and their leader, the king's brother-in-law, was found in the number slain . . . . Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthage; many of the ships were sunk, or taken, or burnt; and the preparations of three years were destroyed in



a single day."—¶ 12, 13. (1,113 ships were destroyed that day.)

Speaking of another great expedition of the Romans against the Vandals, Gibbon describes the final battle as follows:—

"Genseric beheld the danger with firmness, and eluded it with his veteran dexterity.....He requested a truce of five days to regulate the terms of his submission, which was granted by the Roman general. During this short interval the wind became favorable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals; and they towed after them many large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the fire ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans, who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. Among the events of that disastrous night, the heroic, or rather desperate, courage of John, one of the principal Roman officers, rescued his name from oblivion. When the ship, which he had bravely defended, was almost consumed, he threw himself in his armor into the sea, disdainfully rejected the esteem and pity of Genso, the son of Genseric, who pressed him to accept honorable quarter, and sunk under the waves; exclaiming, with his last breath, that he would never fall alive into the hands of those impious dogs. After the failure of this great expedition, Genseric again became the tyrant of

the sea,.....and before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the West."—¶ 21.

NOTE. In answer to questions 3 and 4, the signal for the sounding of the Second Trumpet—the transfer of the Vandal kingdom from Spain to Africa, A. D. 428



## LESSON V

### The Third Trumpet

Repeat Rev. 8:10, 11

1. What active agencies in the downfall of the Roman Empire, were developed during the time covered by the sounding of the first and second trumpets?

Ans. The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, and Burgundians were desolating the empire, often visiting her armies with defeat.

Note the comments of Dr. Albert Barnes, in explaining the portion of the prophecy which we are now studying; and his suggestion as to the third important event which resulted in the subversion of the Roman Empire. He says:—

“That there would be some chieftan, or warrior, who might be compared to a blazing meteor; whose course would be singularly brilliant; who would appear suddenly, like a blazing star, and then disappear like a star whose light was quenched in the waters. That the desolating course of the meteor would be mainly on those portions of the world that abounded with springs of water and running streams. That an effect would be produced as if those streams and fountains were made bitter; that is, that many persons would perish, and that wild desolation would be caused in the vicinity of those rivers and streams, as if a baleful star should fall into the waters, and death should spread over lands adjacent to them and watered by them.”—*Notes on Revelation 8.*

(Albert Barnes, born at Rome, New York, Dec. 1, 1798, and died at Philadelphia, Dec. 24, 1879. He was a Presbyterian clergyman.)

2. “While the Vandals, under Genseric (the great burning mountain), for forty years were destroying the

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Roman Empire *by sea* what other clans of barbarians were confederating, in order to strike a decisive blow against her *by land*?

Ans. The Huns under Attila, had already devastated seventy cities in the East.

Note Dr. Barnes' description of Attila. “In the manner of his appearance, he strongly resembled a brilliant meteor flashing in the sky. He came from the East, gathering his Huns, and poured them down with the rapidity of a flashing meteor, suddenly upon the empire. He regarded himself also as devoted to Mars, the god of war, and was accustomed to array himself in a peculiarly brilliant manner, so that his appearance, in the language of flatterers, was such as to dazzle the eyes of the beholders.”—*Notes on Revelation VIII.*

3. What is denoted in this prophecy by the sounding of each of the seven trumpets?

Ans. The order of the COMMENCEMENT, not the period of duration of the wars, or the events which they represent. The blasts of the trumpets are successive, though the effects might be at the same time. It is as if a great blast were sounded upon a bugle, and, ere its shrill tones had ceased undulating upon the air, another blast was blown, and so on.

Note carefully the following quotations taken from Gibbon, comparing many expressions used, with the language in the two verses in the prophecy upon which this lesson is based.

“In the reign of Attila the Huns again became the terror of the world”—*Chap. 34, ¶ 1.*

#### ATTILA DISCOVERS THE SWORD OF MARS

“One of the shepherds of the Huns perceived that a heifer, which was grazing, had wounded herself in the foot, and curiously followed the track of blood, till he discovered, among the long grass, the point of an an-



cient sword, which he dug out of the ground and presented to Attila. That magnanimous, or rather that artful prince, accepted with pious gratitude this celestial favor; and as the rightful possessor of the sword of Mars, asserted his divine and indefeasible right to the dominion of the earth."—¶ 4.

"It soon became the subject of anxious conjecture whether the tempest would fall on the dominions of Rome or of Persia. . . . The air, according to their own expression, was darkened by a cloud of arrows."—¶ 6.

"The subtle Genseric, who spread his negotiations around the world, prevented their (the Romans) designs by inciting the king of the Huns to invade the Eastern empire; and a trifling incident soon became the motive, or pretense of a destructive war."—¶ 7.

NOTE. The design of the Romans, referred to in this paragraph, was a great expedition on the part of the Romans to recover Africa from the Vandals, in A. D. 441. By the Huns invading the Eastern Empire at that time, the Roman arms were necessarily withdrawn from Africa, leaving the Vandals undisturbed.

"But these slight obstacles (small Roman garrisons) were instantly swept away by the inundation of the Huns. . . . The whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Adriatic was at once invaded, and occupied, and desolated, by the myriads of barbarians whom Attila led into the field. . . . Herecles and Hadrianople might, perhaps, escape this dreadful irruption of the Huns; but the words the most expressive of the total extirpation and erasure are applied to the calamities which they inflicted on seventy cities of the Eastern Empire."—¶ 7.

"A tax was imposed upon the wretched inhabitants for the indulgence of breathing their own air. . . . The ruin of some flourishing cities was executed with such unrelenting perseverance, that, according to their own

expression, horses might run without stumbling over the ground where they had once stood. . . . The exact account which was taken of the slain amounted to four millions, three hundred and forty-seven thousand persons. . . . Attila. . . . might deserve the epithet of the SCOURGE OF GOD."—¶ 8.

"The kings and nations of Germany and Scythia, from the Volga, perhaps to the Danube, obeyed the warlike summons of Attila."—*Chap. 35*, ¶ 7.

"The Goths themselves were astonished by the fierce and undaunted aspect of their formidable antagonist; and their historian has compared Attila to a lion encompassed in his den and threatening his hunters with redoubled fury."—¶ 11.

"It is a saying worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod."—¶ 13.

#### LESSON TO BE DRAWN FROM A FLESH DIET

"The royal table (of Attila) was served in wooden cups and platters; flesh was his only food; and the conqueror of the North never tasted the luxury of bread." "He delighted in war."—*Chap. 34*, ¶ 14, 4.



## LESSON VI

### The Fourth Trumpet

Repeat Revelation 8:12.

1. What tribe of barbarians completed the overthrow of Western Rome?

Ans. "The Heruli followed Attila in his march to Gaul, A. D. 451, and after his death, under their leader Odoacer, uniting with other German tribes, were powerful enough to destroy the Western Empire."—*Appleton's Encyclopedia*.

"They were in Attila's army at the battle of Chalons. Odoacer afterward became their king. Under him they took Rome and executed the emperor in A. D. 476."—*Sheppard's Fall of Rome*.

"The helpless Augustulus, who could no longer command respect, was reduced to implore the clemency of Odoacer."—*Gibbon, chap. 36, ¶ 28*.

"Extinction of the Western Empire, A. D. 476, or 479."—*Gibbon, chap. 36, ¶ 30. Side Note*.

"In the space of twenty years, since the death of Valentinian, nine emperors had successively disappeared, and the son of Orestes, (Augustus), a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire in the West, did not leave a memorable era in the history of mankind."—*¶ 31*.

"Odoacer was the first barbarian who reigned in Italy, over a people who had once asserted their superiority over the rest of mankind. . . . The succession of five centuries inflicted the various evils of military license, capricious despotism, and elaborate oppression. During the same period, had emerged from obscurity and contempt, and the warriors of Germany and Scythia were introduced into the provinces, as the

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servants, the allies, and at length the masters, of the Romans."—*¶ 32*.

NOTE. We have seen that the power of the Roman Empire to resist the inroads of the various tribes of barbarians, was almost entirely overthrown by the first three of the trumpets, but there still remained the form of the Roman government. The fourth trumpet illustrates the final closing up of the government.

Sun, moon, and stars, are evidently symbols that denote the rulers in the government—the emperors, consuls, and senators. "The third part of the sun," of "the moon," and "of the stars" were smitten. Odoacer caused the title of emperor to cease. "And the day shone not for the third part of it, and the night likewise." Emperors, consuls, and senators, at Rome, ceased to exist. Note, the third part only is affected—the jurisdiction of Rome then extended only over the middle division of the empire, as ceded by Constantine to his three sons.

NOTE. Note the following lengthy quotation from Gibbon, illustrative of the abolition of the offices of Western Rome.

"Royalty was familiar to the barbarians, and the submissive people of Italy was prepared to obey, without a murmur, the authority which he should condescend to exercise as the vicegerent of the emperor of the West. But Odoacer had resolved to abolish that useless and expensive office; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his disgrace; he signified his resignation to the senate; and that assembly, in their last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle



was addressed by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored to the Byzantine throne. They solemnly 'disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since, in their opinion, the majesty of a sole monarch is sufficient to provide and protect, at the same time, both the East and the West. In their own name and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title 'Patrician, and the administration of the diocese of Italy' . . . . His, (Zeno's), vanity was gratified by the title of sole emperor . . . . He entertained a friendly, though ambiguous, correspondence with the patrician, Odoacer; and he gratefully accepted the imperial ensigns, the sacred ornaments of the throne and palace, which the barbarian was not unwilling to remove from the sight of the people."—¶ 30.

Repeat Revelation 8:13

2. What difference, in character, is suggested in the three remaining trumpets yet to sound?

## LESSON VII

### The Fifth Trumpet

Commit to memory Revelation 9:1-12

1. What does Keith say as to the susceptibility of a clear application of this prophecy?

Ans. "There is scarcely so uniform an agreement among interpreters concerning any part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woe to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in about equal portions, is occupied, with a description of both."

2. What characterized the rise, as also the downfall of the Roman Empire?

Ans. Political conquest.

3. What portion of this political history is covered by the first four trumpets?

Ans. The extinguishing of the Western Empire, with the temporary abolition of office and name of the emperor of the West.

4. For what was the way thus prepared?

Ans. For the exaltation of the Papacy.

5. What political history is covered by the last three of the seven trumpets?

Ans. The overthrow of the Eastern Roman Empire.

6. What element is added to the political history of the time covered by these three trumpets, which constitutes them "woe" trumpets?

Ans. The Saracens and the Turks became the in-



struments by which a false religion became the scourge of an apostate church.

7. Repeat Rev. 9: 1.

8. By whom was Constantinople besieged, for the first time after the extinction of the Western Empire?

Ans. By Chosroes, the king of Persia.

9. As this conquering monarch was contemplating the wonders of his art and power, what message did he receive?

Ans. "He received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mahomet as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom and reject the supplications of Chosroes.'"—*Gibbon, chap. 46, ¶ 16.*

10. Viewing the situation from the verge of the two great empires of the East, what was Mahomet able to discern?

Ans. "Mahomet observed with secret joy the progress of their mutual destruction; and in the midst of the Persian triumphs he ventured that, before many years should elapse, victory would again return to the Romans."—*Gibbon, chap. 46, ¶ 16.*

11. What might be said as to the probability of such a prediction being fulfilled, at the time it was uttered by Mahomet?

Ans. "At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the (Eastern) empire."—*Gibbon, Chap. 46, ¶ 17.*

12. What difference is suggested in the falling of this star from heaven, and that under the sounding of the third trumpet?

Ans. It was not on a single spot that the star fell, but upon the earth.

13. How was Mahomet's prediction remarkably fulfilled?

Ans. After the Eastern Roman Empire had been reduced by the Persians, almost to the walls of Constantinople, victory again turned on the side of the Romans, under the emperor Heraclius who is styled in history, "the deliverer of the East."

14. What was the effect of this mighty conflict upon both the Roman and Persian empires?

Ans. They exhausted each other's strength.

"In this long and destructive war; although a victorious army had been formed under the standard of Heraclius, the unnatural effort appears to have exhausted rather than exercised their strength."—*Gibbon, chap. 46, last paragraph.*

15. How did the mutual destruction of the two great empires of the East prepare the way for the spread of Mohammedanism?

Ans. Before a sword was put into the hands of the false prophet it was smitten from the hands of those who would have checked his career, and crushed his power.

"While the emperor (Heraclius) triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief; an ordinary and trifling occurrence, had it not been the prelude of a MIGHTY REVOLUTION. These robbers were the apostles of Mahomet; their fanatic valor had emerged from the desert; and in the last eight years of his reign Heraclius lost to the Arabs the same provinces which he had rescued from the Persians."—*Gibbon, chap. 46, closing sentences.*



## KEY OF THE BOTTOMLESS PIT

" 'The sword' says Mahomet, 'is the key of heaven and hell: a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two of fasting and prayer: whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim.' The intrepid souls of the Arabs were thus fired with enthusiasm. The picture of the invisible world was strongly painted on their imagination; and the death which they had always despised became an object of hope and desire."—*Gibbon, chap. 50, ¶ 24.*

16. How is the contrast between Mohammedanism and the pure light of the gospel suggested in Rev. 9: 2?

Ans. Like the noxious and even deadly vapor which the winds, particularly from the south-west, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence—and arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. "With the sword in one hand and the Koran in the other," Mahomet is said to have "erected his throne on the ruins of Christianity."

17. Repeat Revelation 9: 3.

Note the following language of Gibbon. "In the ten years of the administration of Omar, (A. D. 634-644) the Saracens reduced to his obedience thirty-six thousand cities, destroyed four thousand churches or temples of the unbelievers, and edified fourteen hundred moschs for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca the arms and the reign of his successors extended from India to the Atlantic Ocean, over the various and distant provinces which may be comprised under the names of (1) Persia; (2) Syria; (3) Egypt; (4) Africa; and (5) Spain."

Repeat Revelation 9: 4.

Note the following from Gibbon. "No sooner had Abubeker restored the unity of the faith and government than he dispatched a circular letter to the Arabian tribes. 'In the name of the most merciful God, to the rest of the true believers. . . . This is to acquaint you that I intend to send the true believers into Syria, to take it out of the hands of the infidels. And I would have you know that the fighting for religion is an act of obedience to God. . . . Remember that you are always in the presence of God, on the verge of death, in the presence of the judgment, and the hope of paradise. . . . When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. . . . As you go on, you will find some religious persons who live retired in monasteries, and purpose to themselves to serve God that way: let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.'"—*Gibbon, chap. 51, ¶ 10.*

NOTE. Mahomet died, A. D. 632, and was succeeded by Abubeker.

Repeat Revelation 9: 5.

NOTE. Ninety pages of Gibbon is occupied in a description of the 150 years torment inflicted upon the Eastern Empire, as symbolized in this verse.

Repeat Revelation 9: 6.

NOTE. Men desired death, when life was spared only for a renewal of woe, and when all they had accounted sacred was violated, and all that they held



dear constantly endangered; and when the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of scorpion. Their tormentors were commanded not to kill them; and death might have been sought where it could not be found.

NOTE. Passing over verses 7-10, which undoubtedly refer to the warlike and ferocious character of the Saracens, we come to verse 11, which gives us the clue to the beginning of the "five months" torment.

Repeat verse 11.

NOTE. The five months (150 years) of torment, is to be dated from the time when "they had a king over them." From the death of Mahomet, (A. D. 632) till near the close of the 13th century, the Mohammedans were divided into various factions, under several leaders, with no general civil government extending over them all. Gibbon, chapter 64, beginning of paragraph 13, speaks of them during that period, as "this shipwreck of nations."

18. Is there a definite date given in history, as to when they became united under the leadership of one king?

Ans. "It was on the 27th of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."—*Gibbon, chap. 54, ¶ 14.*

## LESSON VIII

### The Sixth Trumpet

1. What period of time is covered by the fifth trumpet, or first woe?

Ans. From the first invasion of the Saracens, about A. D. 620, till the end of the "five months" torment, of verse 10, A. D. 1449.

Repeat Revelation 9: 12-15.

2. What period of prophetic time is given in verse 15?

3. Then what is the whole period of time allotted by this prophecy, for the supremacy of the Ottoman power, from the date of Othman's invasion of Nicomedia, July 27, 1299?

Ans. "Five months, an hour, a day, a month, and a year."

4. What is the correct computation of this time?

Ans. Date given by Gibbon, as noted in last lesson, July 27, 1299.

"Five months," 150 prophetic days, or literal years, July 27, 1449.

"An hour," 24th part of a prophetic day—15 days, Aug. 11, 1449.

"A day,"—one literal year, Aug. 11, 1450.

"A month," 30 prophetic days or literal years, Aug. 11, 1480.

"A year" 360 prophetic days, or literal years, Aug. 11, 1840.

5. When, and how did the Mohammedan independence depart from Constantinople?

Ans. In A. D. 1838, and 1839, the Sultan was em-



broiled in war with Mehemet Ali, Khedive of Egypt, and fearing utter extinction of his empire, the Sultan appealed for the intervention of the four great powers, (England, Austria, Prussia, and Russia).

This was certainly the first step in the direction of a voluntary surrender of his dominion, into the hands of the four great powers of Europe.

6. What calculation, based on this prophecy, was published to the world in A. D. 1838?

Ans. In that year, Josiah Litch, of Boston, published the statement that the Ottoman supremacy would cease on the 11th day of August, 1840. Being challenged, as to how much he would venture on the prediction, he said, "I will stake my belief in the inspiration of the old Book, (meaning the Bible) that the event will transpire on that day."

7. What are the main facts, in the fulfillment of this prophecy?

Ans. The four Powers appealed to held a Conference in London, on July 15th, 1840, at which was present the representative of the Sultan.

The four Powers, together with the Ottoman plenipotentiary, drew up a treaty, submitting terms to be offered to the Khedive of Egypt. A period of ten days was granted to the Khedive, after the terms of the treaty should be submitted to him by the Sultan.

The four powers stated, in a note to the Sultan, that no change or qualification in the terms of the treaty drawn up would be allowed, even in case of refusal on the part of the Khedive to submit to them.

The submitting of the terms of this treaty to the Khedive, was left as a voluntary act, on the part of the Sultan, so that the moment of his placing that docu-

ment in the hands of the Khedive, must absolutely mark the cessation of the Ottoman supremacy.

The fact of the terms of the treaty admitting of no change or alteration being made, when once submitted to the Khedive, shows how completely the submitting of that document to the Khedive, was the transference of the Ottoman power into the hands of those four European Powers.

The Sultan dispatched Rifat Bey in a government steamer, which left Constantinople, August 5, to Alexandria, to communicate to Mehemet the ultimatum.

An official statement published in the London Chronicle, dated Constantinople, Sept. 18, 1840, states that the ultimatum was officially placed in the hands of Mahomet Ali, on the 11th day of August.

On the day that the Ultimatum was submitted, the Sultan, from his own capital, applied to the ambassadors of the four Christian nations, to know what measures were to be taken in case the ultimatum was rejected by Mohamet; and was only told that "provision had been made, but that he could not know what it was; and that he need give himself no alarm about any contingency that might afterward arise." From that moment then, the affairs of the Ottoman empire was to be managed by the four great Powers of Europe.

8. Where then, was the Sultan's independence on August 11, 1840?

Ans. GONE. The Great Powers had the supremacy of the Ottoman empire in their hands.



## LESSON IX

### The Seventh Trumpet

Repeat Revelation 11: 14

1. What is suggested, as intervening between the sixth and seventh trumpets?

Ans. A short space of time.—Four years, from 1840 to 1844, A. D.

2. What message has its application between the sixth and seventh trumpets?

Ans. That of Revelation 10.

3. What is the burden of that message? Rev. 10:6.

Ans. That prophetic time was closing.

4. What then, marks the sounding of the seventh trumpet?

Ans. The close of the great prophetic periods, in A. D. 1844.

5. What great event is to take place under the sounding of the seventh trumpet? Repeat Rev. 11:15.

6. What is to be accomplished in the early days of its sounding?

Ans. Repeat Rev. 10:7.

7. What is the closing work in the mystery of God—the gospel?

Ans. The investigative judgment, which began in 1844, A. D.

8. What does this suggest as to the length of time covered by the events of the seventh trumpet, or third woe?

Ans. That it covers a long period of time, the per-

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### The Seven Trumpets

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iod from 1844 to the second coming of Christ being spoken of as “the days of the voice of the seventh angel, when he shall begin to sound.”

9. Mention, in the order given in Rev. 11:18, the events to transpire under the sounding of the seventh trumpet.

10. When will the last of these events take place?

Ans. At the end of the one thousand years.



**Calculation of Prophetic Time Brought to  
View Under *the* Sounding of *the*  
Fifth and Sixth Trumpets**

Rev. 9:11.	—“They had a king over them.”	
Gibbon,		
chap. 64, ¶ 14.—		July 27, 1299
Rev. 9:10.	—“Five mos.,” (150 yrs.)	July 27, 1449
Rev. 9:15.	—“An hour,” (15 days)	Aug. 11, 1449
Rev. 9:15.	—“A day,” (1 year)	Aug. 11, 1450
Rev. 9:15.	—“Month,” (30 years)	Aug. 11, 1480
Rev. 9:15.	—“Year,” (360 years)	Aug. 11, 1840

5 months, 30 days to the month, 150	
prophetic days	150 literal years
1 hour, 24th part of a prophetic day	15 days
1 prophetic day	1 literal year
1 month, 30 prophetic days	30 literal years
1 year, 360 prophetic days	360 literal years
	541 yrs. 15 days

To July 27, 1299, add 541 years, 15 days, bringing it to  
August 11, 1840.

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## The Crusades

The Crusades were a series of holy wars, undertaken professedly for the purpose of delivering the Holy Land from the dominion of the Turks.

So named because those who engaged in them wore a large red cross on their shoulders.

A superstitious sentiment had been growing in the minds of the people that no work could be more meritorious or conduce more to the soul's health than a visit to the holy places of Palestine.

After the second conquest of Jerusalem, in 1086, the likelihood, if not the certainty, that the Saracen conqueror would put his ban upon the sacred duty, caused the most vehement indignation in the minds of all who desired to continue these pilgrimages to the holy land.

The Christian converts from Rome, Corinth, Athens, and Alexandria, had been worshipers of the gods of those nations, and having been accustomed to visit places consecrated by the gods, they would naturally attach great importance to these pilgrimages to the land of Palestine.

The sight of Calvary stirred in them the most vehement feelings of devotion, and imparted to the cross itself a priceless value.

This yearning devotion was finally appeased by the discovery of the actual cross on which Christ was crucified.

Three crosses were found, and the true one was discovered by bringing them in contact with a dying woman, who received no benefit from the two crosses on which the thieves were crucified, but the moment the true cross touched her she was healed.

Constantine and his mother built great churches over the holy sepulchre and the cave of the Nativity.

These sanctuaries were regarded by the Christians with a devotion immeasurably more passionate than that which the Jews felt for the temple at Jerusalem.

The religious enthusiasm thus created gave birth to

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convictions which no calamities could destroy or even shake.

It was devoutly believed that if the shirt which the pilgrim wore when he entered Jerusalem, was used as his winding sheet, it would carry him straight to heaven. His death, if it happened while he was in Palestine, made him an object of envy to his kinsfolks and friends.

The first restraint put upon these pilgrimages was by Chosroes, at the time when he captured Jerusalem, in A. D. 611.

At that time 90,000 Christians were slain, but this was not considered anything, compared with the worse calamity, the carrying away of the true cross into Persia.

It was at this time that Chosroes received an epistle from Mahomet. What did Mahomet demand? How did Chosroes treat the epistle? What reply and warning did Mahomet give the Persian king? What was the position of Persia at this time? With whom was she at war? Upon whose side did victory shortly afterward turn? How did Mahomet view the war between Persia and Rome? What success crowned the Roman arms?

In a treaty made by Heraclius, with Chosroes, the true cross was returned to the Roman emperor.

In 629 Heraclius showed his reverence for the holy sepulchre by kneeling there with the worshipers himself.

What happened to Jerusalem eight years later—637?

How long did the siege of Jerusalem by the Turks last?

By whom was a treaty with the Christians ratified?

The treaty ratified by Omar, 637, secured to the Christians the safety of their persons and their goods and the exercise of their religion, under certain specified restrictions. 1. That Mohammedans should have the right of admission to their churches at all hours;

2. That the cross should not be seen on the exterior of any building, or be carried about the streets. 3. And finally that the Christians should be disarmed, and should show respect to their conquerors by wearing a distinguishing dress, and by rising up at the approach of true believers in Mahomet.

This state of things continued with practically no change, except for the worse, as the articles of the treaty were misinterpreted by the Turks and thus violated, till about the end of the 10th century.

History states that a check was put upon the pilgrimages about that time, by the belief that the end of that century would be the end of the world.

In the beginning of the 11th century the stream of pilgrimage was much larger than ever.

In 972 Geyza, who succeeded to the Hungarian throne, married a Christian princess and entrusted the education of his son, Vaik, to Adelbart, bishop of Prague. When this son, Vaik, succeeded his father, he received from the hands of Pope Sylvester, the title of "apostolic king," and was crowned in A. D. 1000, under the name of Stephen, afterward called "St. Stephen of Hungary." The conversion of Hungary gave the pilgrims free passage through that country, and removed formidable obstacles in the way of the pilgrimages.

About 100 years later we read of the king of Hungary guarding his country against the depredations of the hosts of crusaders who passed through it.

During the first half of the 11th century the prospects of the Christians were permanently clouded, by the advance of the Seljukian Turks into the Eastern Empire. In what year was the Seljukian dynasty established?

Ans. 1038.

The Seljukian Turks composed several dynasties of Turks, which reigned over large portions of Asia during the 11th, 12th, and 13th centuries. Their history forms the first part of the history of the Turkish Empire.



Secular and ecclesiastical extortion among the Christians had alienated thousands of the subjects, so that they almost, if not quite welcomed the invasion of the Turks.

In A. D. 1076 the gates of the city were thrown open to the Seljuks, who entered and took possession of the city.

The pilgrims were henceforth subjected to intolerable and indefinite extortion and tyranny, to wanton insult and massacre.

The sanctuaries of the Christians were profaned, their worship was interrupted, and their patriarchs were thrown in prison.

The merchants and fleets which had been employed in supplying their wants were driven away, and there remained only the miserable train of pilgrims who returned to Europe, if they returned at all, with tales of dire indignities done to men, women, and children alike.

The recital of these wrongs went far towards fanning into flame the feelings which succeeding popes had hitherto failed to awaken in sufficient strength.

The great Hildebrand, (Pope Gregory VII, 1073-1085), first conceived the idea of an armed host going forth in the name of God, to inflict summary vengeance upon the oppressors of the Christians.

The only thing lacking in the time of Hildebrand and his successor, Victor II, who vehemently urged the plan, was sufficient enthusiasm on the part of the people. Such enterprises can never be set in motion, with any solid results, except when the flood tide of popular feeling gives its own weight to the sanction of religious authority.

Ten years after the death of Hildebrand, Pope Urban II summoned a council at Placentia, Italy, which was attended by two hundred bishops, four thousand of the clergy, and thirty thousand of the laity. This council, which was held on an open plain adjacent to the city, lasted seven days.

The prudent Urban, fearing he could not arouse sufficient enthusiasm in Italy, adjourned the final decision to a second council, to be held in France, a few months later.

The second council met at Clermont, France, in November and was even more largely attended than the one at Placentia. This council lasted eight days, and at its close the pope found no reason for further delay, as the masses were now fired with a holy zeal to go forth to the conquest of Palestine.

The indignation of the people had been aroused by the preaching of Peter the Hermit.

Peter the Hermit, having forsaken his family and the military service, had just returned from a pilgrimage to the Holy Land, with his soul on fire, on account of the cruelties he had seen inflicted upon his fellow Christians.

Armed with the special blessing of Pope Urban II, Peter the Hermit mounted an ass, and with bare head and feet, carrying a huge crucifix, he traversed the Teutonic lands, rousing everywhere the uncontrollable indignation which devoured his own soul.

As an incentive to arouse the people to arm for the holy conflict, he bade them remember that no sins were too heinous to be washed away by the Jordan, no evil habits too deadly to be condoned for by the one good work which should make them champions of the cross.

The first crusade (A. D. 1096) was simply a gathering of individual adventurers, who depended on their own resources, or reckless pilgrims who neither possessed nor cared to provide any.

The council of Clermont fixed the 15th day of August, 1096, as the date for the first crusades to be inaugurated, but in May Peter the Hermit led out an impatient and tumultuous mass of humanity, said to number over six millions.

After the most terrible suffering by the crusaders, Antioch in Syria surrendered to them, when 10,000 of its inhabitants were mercilessly massacred.



Ten months later the siege and conquest of Jerusalem took place. "So terrible, it is said, was the carnage which followed that the horses of the crusaders who rode up to the mosque of Omar, were knee-deep in blood. Infants were seized by their feet and dashed against the walls or whirled over the battlements, while the Jews were all burnt alive in their synagogues. . . . . On the next day the horrors of that which had preceded it were deliberately repeated on a larger scale."

After a miserable failure of the second crusade, it was thought that none but innocent hands could accomplish the conquest of the holy land. This sentiment resulted in what is known as the children's crusades.

In A. D. 1212 the great experiment was tried, 30,000 children, under the boy Stephen, and 20,000 German boys and girls, under the peasant lad, Nicholas. Nearly all these hosts of children perished, by sea or on land, or in the more fearful horrors of the slave markets.

The number of the crusades were nine in all, the first one being by far the most important of them all.

The others were chiefly noted on account of the terrible sufferings and loss of life on the part of the crusaders themselves.

First crusade, A. D. 1096. Last one, A. D. 1270.